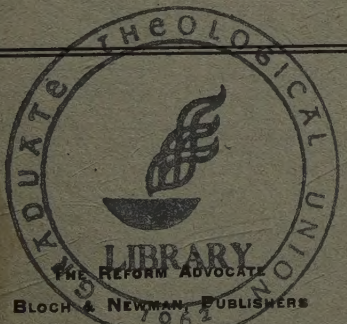
No. 19

The Responsibility for the Russian Massacre

A DISCOURSE
By
EMIL G. HIRSCH



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THE RESPONSIBILITY FOR THE RUSSIAN MASSACRE.

A DISCOURSE PREACHED BEFORE SINAI CONGREGATION SUNDAY, DEC. 3, 1905.

BY EMIL G. HIRSCH.

Text: Isaiah, xiv.

The analogy of the body politic and social to the physical frame of man is a familiar illustration of frequent and favorite recurrence in the literature of economics. That social discomfort and unrest and political disturbances and ferment should be likened to the pathological processes in the individual human organism known and dreaded as disease, will surprise no one. While the untutored mind will regard the outbreak of fever, though itself is merely an attendant indicator, in the light of a sudden catastrophe bursting upon the patient without preceding warning and connection with antecedent conditions, the experienced physician recognizes even in acute attacks the effect of toxical impregnation, the culmination of functional imperfections and sometimes organic defects of steady anterior development. Even the zymotic diseases have their period of preceding incubation. Though the producing agent is a virus or germ, it could not have affected the organ in which it found lodgment had relaxation of vigilant

and intolerant resistance not aided the hostile intruder's purpose. Symptomic therapeutics are therefore resorted to as local and immediate palliatives. The scientific diagnostician always aims at the discovery of the deeper disturbance. Prevention and elimination of conditions favoring the disintegrating and corrupting action of invading bacteria is the consecration of modern hygiene.

In the study of social crises, the distinction between the superficial symptoms and the fundamental provocation must not be neglected. Even when upheavals remind the awe-struck observer of what geologists call cataclysms, that is, sudden rushes of water sweeping aside "the monstrous births of primeval nature," different from the slow eroding perseverance of the glaciers pulverizing the impending rocks and drilling out beds for placid mountain lakes, he must not forget that the furious onslaught of irresistible inundation is the climax of cumulating causes. Nations, as well as individuals, commit follies that bring on affections of the vaso-motor nerves. They exhibit diatheses predisposing them to certain disorders. In infancy they are exposed to easy contagions betrayed by cutaneous eruptions. In old age, they incline to paralysis for atheromatous patches, as it were, form on the inner coating of the arteries, rendering these liable to rupture under pressure and superinducing cerebral hemorrhages. The distempers of a people's mind are as perplexing as are the mental maladies that eclipse or destroy the reason of individuals. The parent causes are in the greater number of cases very complex. Certainly it is possible to attribute to local congestion such outbreaks of elemental brutality as have been brought to our painful notice during the past weeks saddening us with the hor-

rible story of the martyr lot of hundreds of thousands of our brothers in Russia. But while the presence of local inflammations shall not be disputed, warned by the voice of wider experience we cannot help suspecting that these frightful local eruptions are linked to organic lesions. These remote, possibly occult irritations require attention much more studiously than do the apparent disturbances. Let us then be guided by the methods and inspired by the motives of the new science of medicine in our endeavor to locate the responsibility for these disheartening recrudescences of barbarism which we had hoped could not occur with the sun of modern civilization high in the sky.

Perhaps you will say, the sun of modern civilization has not risen above Russia's horizon and this deplorable circumstance explains the tragedy. The rulers the classes and cliques that have been the arbiters of the empire's fate for the last thirty, forty or fifty years, are primarily accountable for these outrages. They have kept the people in utter darkness and unspeakable ignorance. Where ignorance prevails prejudice and passion naturally find easy fuel. The unenlightened brain will believe slander and credit accusation while the mind trained to discriminate and reason and stored with facts is armored against the insidious suggestions of hatred and will not host the whispered insinuations of malice. Ignorance then, fostered by the ruler and his ministers, might be said to be the mother of this people's fury, the willing nurse of this demented mob's madness.

At first emunication this diagnosis might be accepted as correct. But further examination will cast doubt on it. Why was ignorance systematically organized and

furthermore where is the indigenous focus of the thousand and one misconceptions that, veritable bacteria of hellish hatred, found a prepared and prolific culture soil in the masses and mobs of the Russian Empire? Admitted that education might have checked to a certain extent the propagation of these microbes, none will maintain that they are absent where schools are numerous. The Russian Mujik cannot read or write. He believes what he is told anent the Jews. But we know that slander has been arrowed against us and has been given currency as widely and credence as wildly in learned Germany, in polite France. Even in our own America whenever the Jew is under discussion, old bitter suspicions reappear with wearying regularity, and at that on social elevations that would be looked up to as exclusive home regions of refinement and culture. It is true that ignorance mothers intolerance. But the reverse is not always established that knowledge spontaneously will evict prejudice from its domestic haunts or even disdain to fellowship with it.

Equally seductive is at first audience the statement that the real culprit is none other than the Russian system of government whose one focal conviction and supreme practice has been oppression. Repression naturally and necessarily breeds revolution. Clog the safety valve, the boiler will explode. You say, outbreaks of the magnitude, and atrocities of the kind and degree witnessed in Russia are volcanic in their nature. Leaping flames, sheaves of fire, singeing, sizzling, seething lava, devouring whirlwind of scorching ashes, withered, warped fields, blackened, fissured vineyards, buried cities, torrid tidal waves hurled by writhing, wrathful bays upon shuddering, shrinking shores,

paroxysms of shivering fear shaking wide areas, hurricanes lashing far off seas besoming the waters roaring to the rhythm of the dry land's seismic convulsions, accent the depths' impatience at repression. And of similar passion was the mood of the slaves that rose up under Eunus in Sicily and under Spartacus in Italy proper during the declining centuries of the Roman Republic. Had Rome not devised the mock Saturnalia that slaves might parade as free men, flagellate even their masters in the person of a masquerade monarch and thus perhaps through these licensed orgies of numbered duration forget their law-enacted misery and forego the appetite for Bacchanalia of murder in the precarious satisfaction of countenanced brief but wild revels? Did not the peasants that rose against their oppressors in feudal Germany rave as violently and as blindly? Does not Paris during the revolution, the terror, the Commune synonym similar thirst for guiltless blood and hunger for innocent prey? Let the simile stand in its awful impressiveness. Does it explain what we would have made clear? Vulcan's fury at constraint is indeed terrible. When in madness he wields his hammer raining terrific blows upon the anvils in his cavernous smithy, the very roof of his workshop cracks and through the rents rush forth flame and fire leaping to devour coveted food denied them in their confined hearth underneath. And the earth mightily troubled answers their roar with gasps of suffocating agony. But is this illustration altogether applicable to the carnival of carnage in recent Russia? It is plain the fury of the mob visited not the homes of them that had oppressed them but the hovels of those that had been held in bondage worse than their own. Nay, the frenzied

wreakers of ineffable ruin walked in the bloodstained footsteps of the very fiends and despoilers whose clutches had been on their throat. Of Sulla, the Roman bloodhound,—if I mistake not—one of his cotemporaries has left this characterization: "In him were combined the cruelty of the wolf, the shrewdness of the fox and the treachery of the snake." One is tempted to believe that the Ignatieffs and Plehves of Russia had sat for this portrait. Like the Roman dictator these leading spirits of Moscovite statesmanship contrived to hold their slaves in submissive loyalty by instigating them to pillage, rape, arson and assassination. Like those of their classic forerunner, their personal morals were not above scandal, their ostentatious religiosity was a cloak for the utter nudity of their soul cankered by cynic contempt for the genuine sanctities of the faith. Not far from the sober truth is he who contends that Russia's monstrous restrictive legislation against the Jews is the diabolic devise of brains fired not so much by zeal for Christianity as by greed for pelf. It had the effect of organizing "graft" into a system by which the police and the bureaucracy were supplied with a perennially flowing source at which they could enrich themselves. Somebody has described Russia as an absolute autocracy modified by periodical assassination. The records of the Romanoff dynasty bear out the epigram. An Irishman might say that many a Tzar went to bed alive in the evening to awaken dead in the morning smothered under a convenient pillow held over his face by aristocrat and royal revolutionists. But with equal accuracy, the Russian administrative system may be said to have been organized arbitrariness and injustice tempered by universal bribery. Most of the laws against

the Jews antedate the elevation to the throne of Alexander III. But no intense physical suffering resulted therefrom because under the purchaseable connivance of the highest dignitaries governors and policemen of whatever rank and range of authority were amenable to reason and humanity when the proper plea was presented that had the ring of gold.

Alexander III.'s accession marked a new departure in so far as quiet extortion with resulting proportionate increase of laxity on the part of the executive officer and a modicum of latitude for the blackmailed Jew, was now replaced by open pillage encouraged and organized by the Tzar's chief advisers without corresponding suspension, to the contrary with augmented severity of the restrictive enactments. This new era schemed thereby to satisfy two ambitions. First, it hoped these "Progroms" would like the Saturnalia at Rome, like Sulla's proscriptions for the advantage of his slaves, act like a counter-irritant and keeping the mob busy plundering and killing Jews would forestall and neutralize bitter reflections on their own wretchedness. But behind this policy of tricking the Russian people, was another Satanic purpose. Russia was to be unified into one nation wearing the livery of the penitentiary. Unity under diversity was to come to an end. All the various races, languages and religions that would prove refractory, were to be pulverized first so as to facilitate the process of moulding them into a soulless Frankenstein, dependent for life, thought, speech, sentiment upon the whim of the Tzar and the Chiefs of the Synod. The Jews, known to be certain to resist to the last this policy, were pounced upon as the one deterrent example to Poles, Finlanders, Tcherkessians

and all other factors and fractions of the hundred million population, illustrating what would be in store for them, did they dare cross the Bureaucracy's plans. As in the way of the new program, the Jews were disciplined by renewed Progroms.

The Russian police despairing that in the new Russia about to come into its own, blackmailing Jews would become one of the lost arts, may have welcomed the recent massacres as a windfall to reimburse them in advance for the prospective diminuation of their revenue. That they helped robbing and raping admits of no denial. But some high disciple of Plehve had a hand in organizing these outrages. For organized they were, and directed from one center. That the "people" did not approve of the new order of things, this to demonstrate was the motive of this hellish plot, and perhaps incidentally, to create a situation so appalling as to render imperative interference by the man on horseback or to crown the statesman able to weather the storm with the glory of being the Savious of society, the one man of the hour.

Far as the foregoing considerations go to account for the local symptoms, to my mind they leave us in the lurch at the crucial point of the problem. What suggested to Alexander III. the ruling ideas of his plan, clearly devised and cruelly executed with a view to the total extermination of the Jews that would not be converted or their expulsion from the country?

One who has kept in touch with the dominant tendencies of modern political anthropology and the practical philosophy grounded thereon, is not left without light on this query. The creed on which the civilization of this age of iron is trussed, is the hearth of the in-

fection. There is the breeding mire of the microbes that found in the experiments of autocracy a most favorable cultureground. Russia translated into practice what elsewhere was preached as the last and truest word of science. The Russian Mujik is the ignorant but effective worshiper at the shrine of modern economic materialism. His conduct exposes and applies the logical conclusions of the racialism and nationalism which have been haloed and hailed in many an academic publication of our day as the ultimate evangel of wisdom. This economic materialism, this arrant racialism, this myopic nationalism, the besetting follies of the age, are not parallels. They meet and intersect. And at the point where the lines converge is located the birthplace of the "shame of the century," that dementia whose barren vaporings are tricked out in the vestments of penetrating vision by the cunning of its sponsors. They knew that if they gave this bastard a pollysyllabled technical designation, it would be admitted to dignity in the society of the elect. Hence they baptized it anti-Semitism. Anti-Semitism's specious pseudo-science, its falsified proclamation of anthropology's insistences, its hypocritical patriotism under the sacramental obsession of an erroneous nationalism, its artfully urged concordance with orthodox political economy and its professed solicitude for the purity of the Church's orthodox faith furnish the background and provide the justification of the Russian plan to pulverize the Jew or to exterminate him. The godless apostles of anti-Semitism of whatever plea or shade in non-Russian Europe are accessories before the fact to the murders committed in Kishineff and Odessa. The Tzar would never have dreamt of nationalizing Russia

in the manner and by the method devised by Ignatieff and Plehve, had not in the seats of learning, in the councils of nations, in the parliaments of freer peoples, in the press and on the platforms of Western Europe the accursed teaching been vocalized that certain human beings are of less fine spun clay than others, that certain groups of men are dowered by nature with pernicious instincts which they cannot help, but which as woof and web of their very texture, make them dangerous to their neighbors. The government of Russia —even the government of Russia— would have dreaded lest it be branded as unworthy of recognition in the areopagus of the nations if it connived at such fearful brutalities. But the philosophy of the day, for decades had expounded the gospel of the new naturalism; for thirty years and longer, in the books pretending to unfold the mysteries of life and of being, in phraseology seemingly dispassionately scientific, the theory has been advanced that one race of men is pre-destined to the rulership, and all other races are fore-ordained to the slave's obedience and exploitation; that the "Hebrew" race especially mixed in its composition elements unsufferable to all others, because antagonistic and antipathetic to the mother motives of Aryan civilization. Small wonder that the Russian authorities deemed their conduct justified by what they were led to think were the conclusions of science, and that the people at large were encouraged to absorb of this pseudo-scientific reasoning and translate it into action, whatever percolated downwards from the heights to the very depths; small wonder that this spurious explanation of the differences willed and made permanent by nature in the general household of the human family was welcomed as

of justification of the repressive measures concocted to accomplish the extirpation of the "worthless, offensive, dangerous brood."

The accursed doctrine of the unequal value of the races is the parent of the crimes of Russia. This pseudo-science should be cited to the bar of judgment; its mask must be torn from off its brazen face, and its immorality be exposed. Ah, there be such among us as will in time and out of rhyme, in season and out of reason, acclaim and proclaim modern naturalism and materialism as the key opening the portals to the Temple of true life as the Ariadne thread guiding safely the searcher's ventures through the labyrinth of life's secrets. Among these loudest are young people fresh from high school and even college who having picked up a few crumbs fallen from the banquet table of knowledge, tell us earnestly and learnedly that the motive and method regnant in and regulating the universe is the struggle for existence resulting in the survival of the fittest, decreeing that to the strong belongs the spoil, to the swift goes the race; that in this struggle for survival races are tested. When found to be weaker than others they must submit to their stronger competitors, or forfeit what little comfort the inferior rank may promise. The more competent nations are entitled to the supremacy while those less vigorous or less thoroughly equipped must fall back to the rear, content to wear the chains fastened upon them by their superior taskmasters.

Though misapplying the formula of natural selection to the domain of the human, this arrogant school of political and economic anthropology forgets the first principles of scientific research. Its terminology is

of the most flexible. Race is used in every conceivable manner and meaning. In one and the same breath the bewildered auditor is informed that purity of race is the one prerequisite of vanquishing strength and that the mixed races are of greater fecundity if not physically, certainly in those factors that make for superior culture. Now the Hebrew is exposed as stubbornly refusing to fertilize his blood and therefore also his mind through intermarriage; anon he is pilloried as of the basest clay, admixture with which will unavoidably and fatally visit dire deterioration upon the better races that would risk the experiment. Logic we see is not the "long suit" of these philosophers. Taking them at their word, one would expect the "Hebrews" to be lauded for their disinclination to intermarry as otherwise the fine qualities of the Teutonic-Celtic tribes might suffer incalculable and irreparable damage. They ought to be thanked for their self-denial.

Again, according to these naturalists, thought is a chemical, physical process, an exudation and distillation from brain substance. The quality of the race elements decides therefore also that of the racial mind. If Hebrews are of inferior stock, their mentality naturally must also be inferior. Nevertheless we are assured that the Hebrew's mentality is such as to render its unhampered activity a constant peril to the other tenants of earth who, though of superior physical breed, are of duller mind. Cross fertilization is invoked by the apostles of the creed as the method producing best results also in the sphere of thought. Apparently they have forgotten what they so insistently advanced the previous moment. Then the richest thought lept from the brain that was racially the purest. Now all of a

sudden the quantity and extent of absorption and assimilation of other races' thinkings determine the value of the resultant ideas. Yet for all this new declaration, the Jew is held up to scorn as the *one* family that while unproductive appropriated to itself all the culture treasures of all other clans and understood to give them the appearance of newly discovered diamonds.

But though this random list does not exhaust the inconsistencies in the prophecy of this modern anthropology by far, let it suffice. This school would have been laughed out of court had it not spoken a jargon which strove to indicate profundity of scientific investigation; had its contentions not worn verbal semblance to the Darwinian shibboleths. Why, did the finds of this school not replace by certainty the wild guesses of their groping predecessors? Now we know, antagonism and antipathy of races is the propelling force of the ages: the pathos and tragedy of the Jew's fate is involved in his own racial elements. He is a Semite; yet he presumes to home among Aryans. He challenges the instinctive aversion of his hosts and passive antipathy naturally ferments into purposed aggression. The Aryan exercises his right divine to the supremacy by virtue of his racial superiority. Of inferior mould and texture, the Semite cannot expect to be shown quarter in this relentless combat. In war, all is fair. The law of self-preservation justifies the Aryan in whatever measures he takes to protect his endangered superiority. If repression does not hold the Semite in check and deportation is not feasible then extermination must be resorted to. Inspect a leaf under a microscope, you behold a battlefield. Does stronger insect there show pity to weaker parasite? Look at a drop of water when un-

der the magnifying lens. Numerous armies are marshalled and marching against one another. It is war unto death which runs its course to the pitiless survival of the stronger. The universe is under martial law. The human races are subject to it as well. Theirs is unceasing contest for supremacy. The inferior must go to the wall. The superior has the right to impose its conditions on the vanquished "Vae victis!" Who may help this? Why inveigh against the inevitable? As certain species of animals have become extinct, so certain races of men are doomed to disappear. Which they be, is dependent on the issue of the raging conflict The weaker are foreordained to annihilation. That the stronger take measures to shorten the agony, is highest wisdom on their part. The brutalism of Anti-Semitism was thus justified in the brutalism of naturalistic anthropology.

If survival predicates superiority, the Jew's title to this distinction is without flaw. He has survived, notwithstanding the terrible odds against him. But when the Jew presents this credential to the tribunal that in all of its decisions has upheld the doctrine he discovers that these philosophic judges forget their own theories the moment the Jew is suitor at the bar. They who have made the struggle for supremacy pivotal in their dogmatics; they who have maintained that in the pursuit of that ambition all is fair; they who have ruled that morality is an irrelevant and with Nietzsche canonized strength as a law unto itself to which the slaves' standards of good and evil do not apply; now confronted with the evidence that the inferiority of the Jew is negatived by the irrefutable fact of his survival being to talk of the Jew's easier conscience,

looser morality which enables him to outwit the Aryan more delicately fibred and more scrupulously attentive to the sanctifications of the moral code. The Jew would lay the world under tribute, say they, as though by their own creed this purpose were not sanctioned as the dominant impulse of human action. To accomplish this design, according to them, he resorts to immoral trickery, as though they had not time and again proclaimed that under martial law whatever promises the defeat of the opponent was permitted. In one word, with brazen effrontery they stigmatize the Jew as a moral parasite, and then revert to their so far forgotten naturalistic premise to draw the conclusion that parasites must be exterminated with vitriol, and acids, with torch and fire if must be.

This Naturalistic Racialism influenced mightily the nationalism which swept over the world in the wake of Germany's victorious resurrection. Instead of recognizing in nationality a spiritual unity, the outflow of ages of trials and triumphs shared in common and of hopes cherished in unison, the new nationalism would base it on physical facts. Identity of racial extraction conditioned, limited the scope of natural inclusion. The Jew being of non-Teutonic, non-Gallic, non-Slavonic extraction was an intruder, an alien. Even medieval nations had not dared go these lengths. They had insisted on unity of religion. Lest the new nations be behind the old, the nationalists evolved a new theory. Somehow Christianity was posited as the flower of Teutonic Aryanism. German and Christian were declared interchangeable terms. On the tree of Teutonic-Celtic Aryanism grew the fruit of Christianity. Jesus was not a Semite. Semites, not Christians, could not be

Germans. Only orthodox Christians could be Russians. Nations could not admit foreigners to equality with their own. Hence the Jew, a mere and always unpleasant guest must be subjected to special laws. It is no compliment for Jews that the political Zionists have adopted virtually all the tenets of our enemies, the modern nationalists, agreeing with them that Jews are not entitled to regard themselves as of the German or Russian nation as long as they do not relinquish their Judaism.

Naturalistic and nationalistic anti-Semitism found the way blazed for its brutal gospel by the ruling constructors of Manchester economics. Competition had been deified by the industrialism and commercialism of the age of factories even before Darwin had construed strife and struggle to be the impelling force of the evolutionary process. The omnipotence and benevolence of this Fetish having been detected to be illusory, efforts in the last decades of the Nineteenth century have been concentrated on reducing the number of the competitors that the slice of the pie might be larger for the remaining fewer beneficiaries of the distribution. Keep the snouts of as many hungry swines out of the trough, they who are admitted will grow all the fatter. The proposition was self-evident. The anti-Semite at once took on the mask of a benefactor. His program was to exterminate or expatriate the Jews. These Jews were eager competitors. With them out of the way, the share of others could not but be proportionately increased.

It is plain that modern naturalism and commercialism have been the parents and abettors of anti-Semitism. The massacres of Russia are the logical, practical

carrying into effect of their principles. You may object that the Rusian mob knew but little of and cared still less for the philosophy of anti-Semitic nationalism. Who knows the story of epidemics remembers how easily germs of infection travel. It seems also wonderful that the raindrop cradled in the clouds should find its way to the distant ocean and that, too, at times along channels in the interior of the mountains hidden from the eye of beholders. When it bursts forth through crag at the foot of the rock none would suspect that it had drilled its way through the stone. But it has. At all events the accursed instigators of the Russian mob's frenzy have sat at the feet of our modern anthropologists, nationalists and economists. In the arguments and fallacies of these, the bloodhounds of the Tzar had the brief justifying their policy. They knew themselves safe from protest and contempt at the hand of their neighbors. These were devotees to the same creed as were they.

Had anti-Semitism leaning on naturalism and in league with modern nationalism and economics never been articulated, the Russian eruption would never have singled out the Jews as almost the sole victims of the volcano's devouring passion. From Renan's book on the genius of the Semitic languages, the intellectual sponsor of later anti-Semitism, to the brutality of the Russian fiends, seems a far cry. But, alas! the connection is undeniable. Though Renan later did his utmost to demonstrate that Jews are not Hebrews, his essay gave the signal for this baiting of so-called Semites. The epidemic spreading took on virulence through its very raging. The Stoeckers, Duhrings, Chamberlains, Goldwin Smiths, the Luegers and Delitzschs are

the virtual murderers of the 15,000 martyrs that fell into the clutches of the butchers in that hell of injustice, the Pale, reveling and rioting in blood and pillage as never had done human beings before.

In the last analysis this "Vulcanic" eruption is a frightful illustration of the prolific and pernicious consequences of an erroneous theory once given wing. The philosophy of materialism wedded to fallacious and specious ethnology begot the bastard that nurtured by selfish economics and counterfeit nationalism could not but join to the insolence of his parents cohabitating in unholy though congenial concubinage the brutality of his nurses. The Russian Mujic is ignorant of the theories that cradled and coddled his conduct. They who encouraged and instigated his barbarities are not. In these damnable doctrines of which they are adepts even when bowing to Ikon and carrying candles at the Greek Orthodox ceremonial they hold the warrant for their intrigue. From that Upas tree rooted in hatred, envy, malice, falsehood, libeled in the catalogue of human poisonous plantings as anti-Semitism was carried by the winds to darkest Russia the anther-dust, which shed from the lobes of materialism, nationalism and egotism pollinated the receptive brutalism and bestiality of the besotted analphabets of the Tzar's Empire. In this new horrible slaughter of the innocent we behold how the teachings that strength is law unto itself work out in application. And still we would lay to our bosom the conceit that ours is an age of civilization; that the Messianic fulfillment is here; that there is no call for the Jew with his insistence on right to the discomfiture of might, his historic duty to protest against the idolatry of selfishness, the fetichism of

wealth, even to the point where the martyr's stake is our reward. Can we not read the signs?

Indeed, the graphic descriptions of Babylon's fate and doom in our Biblical selection anticipate every detail of Russia's disorganization in these latter days. The despoiler has been despoiled. Tyrants of ancient terrors in the netherworld are ashamed to fellowship with the minions of Russian cruelty. Autocracy has crumbled into the dust writing the story of its fall in the crimson script of blood and shame. Above all human might rules a holy Will indulging the despots of earth for a while but requiting their presumption with unfailing destruction. Shall we not be warned? The line between social and brutal anti-Semitism is very thin. Both are children of one household. Both are warmed at the hell fires of materialism, plutocratic arrogance, pseudo-patriotism. The Jew must not be a materialist even if all the world bows the knee before this most hideous of all hideous Molochs. In his dealings with men, his polestar must be other than success at whatever price of character and virtue. Let others dance around the golden calf if they will. Twenty years more of these orgies of frenzied finance, of trusts violated, of wealth madness and our country may perhaps have to rue its folly as Russia does its today. Shall our streets, too, run with blood? The Jew shall never be a moneytheist for his it is to be the uncompromising monotheist. Yet if the Jew proves faithless, upon him—this is the solemn emphasis of his history—falls the retributive blow of the disappointed, the demented, first and most fatally. Can we then afford to neglect our synagogues, be deaf to the appeals of Prophets because some of us have succeeded in

amassing profits? A Judaism which is no more than racial aloofness provokes racial distrust; a Judaism which is tainted by plutocratic materialism is a challenge to materialistic brutalism. Only a Judaism that endeavors to activize the prophetic vision of social righteousness is loyal to its mission. It will be a blessing. If martyr honors are assigned it by Providence, the shame of having misled others along the paths leading to perdition does then not multiply its tears. Friends, our lives consecrated to the right, our ideals resplendent in the glory of righteousness and justice triumphant, must be the antidote to materialism, nationalism, brutalism, the Satanic sources of the maelstrom of anti-Semitism. Amen.

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